

The Missionary Helper.



PUBLISHED BIMONTHLY,

— BY THE —

Free Baptist Woman's Missionary Society.

VOL. V.

JANUARY-FEBRUARY, 1882.

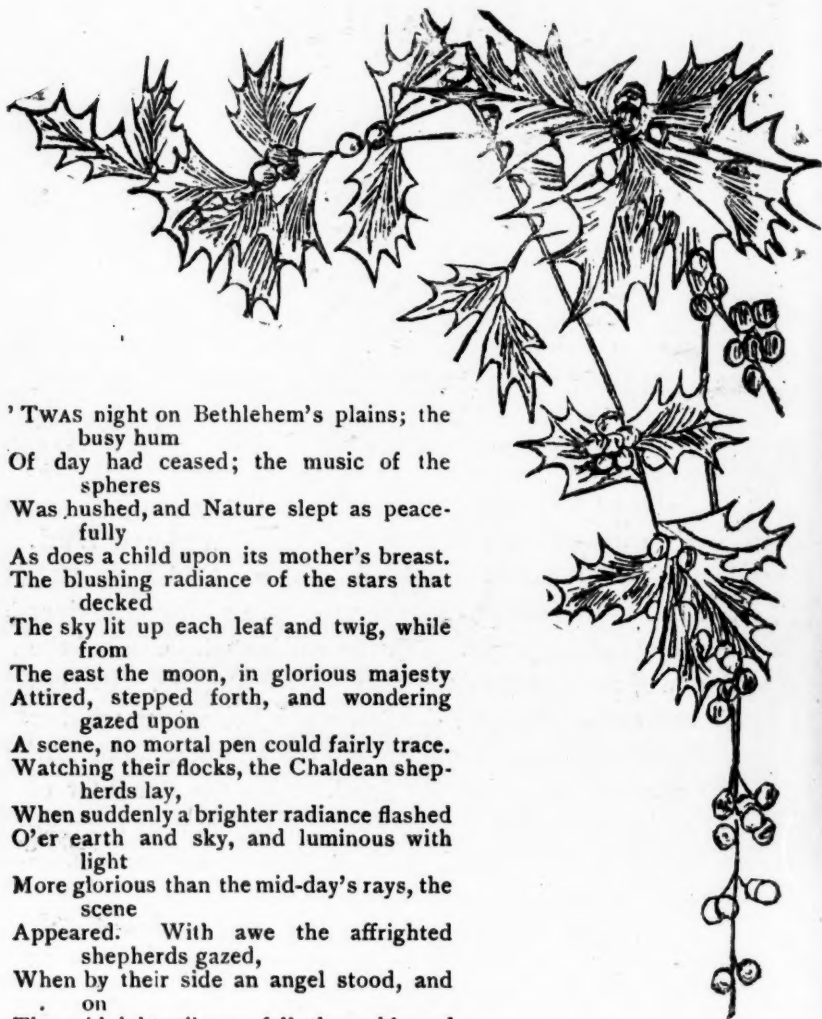
No. 1.

ARISE, shine ! for thy light is come, and the glory of the Lord is risen upon thee. Prepare ye the way of the Lord, make straight in the desert a highway for our God.

He shall have dominion from sea to sea, and from the river unto the ends of the earth. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Princes shall come out of Egypt ; Ethiopia shall soon stretch her hands unto God. In that day shall there be upon the bells of the horses, Holiness unto the Lord. And the daughter of Tyre shall be there with a gift ; even the rich among the people shall entreat Thy favor. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. All power is given unto me in heaven and in earth ; and lo, I am with you alway, even unto the end of the world.

And ye are witnesses of these things.



'T WAS night on Bethlehem's plains; the
 busy hum
 Of day had ceased; the music of the
 spheres
 Was hushed, and Nature slept as peace-
 fully

As does a child upon its mother's breast.
 The blushing radiance of the stars that
 decked

The sky lit up each leaf and twig, while
 from

The east the moon, in glorious majesty
 Attired, stepped forth, and wondering
 gazed upon

A scene, no mortal pen could fairly trace.
 Watching their flocks, the Chaldean shep-
 herds lay,

When suddenly a brighter radiance flashed
 O'er earth and sky, and luminous with
 light

More glorious than the mid-day's rays, the
 scene

Appeared. With awe the affrighted
 shepherds gazed,

When by their side an angel stood, and
 on

The midnight silence fell these blessed
 words:

"Fear not! Fear not! I come to-night,
 And glorious tidings bring,—
 For you and all, is born this day,
 The world's anointed King.

Rejoice! rejoice! a Saviour comes!
 A Saviour promised long;
 Hear how the heavenly arches ring,
 With this glad Christmas song."

Then myriads of the heavenly host
Took up the sweet refrain;
"Glory to God, good will to men,
And peace on earth again."

Lo! the Star, the Star of Bethlehem!
See in yonder sky it gleams,
Guiding to the humble manger,
With its pure celestial beams.



Eastern Magi mark its lustre,
Onward, onward press their way,
To the fair Judean valley,
Where the world's Redeemer lay.

Babe of Bethlehem! Babe of promise!
Hope of all the ages past!
Christ-child! God-man! true Evangel!
Ever first, and ever last.

Hark! glad tidings! Down the ages
Floats a sweet melodious strain;
"Christ is born! The morning cometh!
Bear the news o'er sea and main.

The Missionary Helper.

Tell the heathen in his blindness,
Of that blessed joyous sight,
When the Star of dazzling splendor,
Burst upon the world's dark night.



Bid him leave his senseless idols;
Bid him bow at Jesus' feet;
Then his voice shall join the anthem,
Ringing out the music sweet:

Hallelujah! swell the chorus!
Joyfully the pæan sing!
Hail the glorious Christmas morning!
Hail our Saviour, Lord, and King.
Hallelujah!

Let the heavenly arches ring!" MRS. J. A. LOWELL.

Oh, be swift, who bear the message! Oh, be generous, ye who stay!
Lavish gifts upon the altar! Pray and give, and give and pray,
Till the multitude in darkness in "His beauty see the King,"
And "the nations" to His kingdom "shall their honor and glory
bring."

THE WISH OF THE NEW YEAR.

[BY MRS. A. C. HAYES.]

IF it were asked the readers of the *HELPER*, What is your deepest desire on entering upon the new year? the reply breathed from many a heart would, doubtless, be something like this: "That I may become more fit for the Master's use. That I may honor Him, as never before, by bearing in my life the fruits of righteousness." Is this, then, the deep yearning of your soul? Your Lord himself, then, would surely bid you be of good cheer, for His blessing upon you is already pronounced, and the desire of your heart shall be given! "Blessed *are* they that hunger and thirst after righteousness, for they shall be filled." This *shall* is emphatic, and here is a strong tower in which your soul may hide away and rejoice. Satan will try to keep you out. But do not parley with him. It is yours by rightful possession. In his character of "accuser of the brethren," he will tell you it is not for such as have your faults. But you know he is "a liar from the beginning." Enter at once upon your possession, and lift up your heart in praise. For do you not see! This tower is Jesus himself. His very name, JESUS—"He shall save His people from their sins"—expresses its purpose and plan. "I in them, and they in Me," are His own sweet words. "But," we may have said, "I do so strive to make myself better, and constantly fail. Outside work is far easier. I have little heart for New Year's resolutions. The burden of keeping my own soul is too great for me." Indeed it is. And no one knows this better than our dear Lord, who has suffered so much in order to lift us out of our helpless, sinful state, and so he tenderly calls us: "Come unto me, and I will give you rest." Nor does his kindness merely call; there is infinite helpfulness behind the voice. He is *able* to make good, even to us, His word, "Ye shall find rest to your souls." So let us accept the invitation, and not only "come," but with confidence come unto HIM—a *person* infinite in all that is generous and true; at once man, fully sympathizing with us, and God, unlimited in resources; not afar off, but as really with us as ever He was with those who walked and talked with Him on earth. For has He not said even this: "Ye are the temple of the living God"; "I am with you *always*"; "My Father and I will come unto you, and make our *abode with you*"? Surely He must be grieved if,

after all this, we do not recognize His presence, if we do not very often talk with Him, and tell Him all our hearts, just as we can tell them in part to the other friends with whom we live. There could be little restful fellowship with these other friends, if we only half believed and half doubted them. So the rest our Lord desires to give can come to us only with utter confidence in Him. Let us but look upon His hands and His feet, and we shall say, "Rabboni, Master!" and trust Him utterly. We have taken Him as our Teacher. Let us learn of Him daily and directly, out of His word and from His life.

Already the space is filled without the little talk we were going to have about that New Year's wish. Perhaps we may talk about that another time. Meanwhile let us "commit the keeping of 'our' souls unto God in well-doing." Nor need we be anxious about the "well-doing." Hour by hour, day by day, our duty will be shown. "It is God" (to whom we commit the keeping of our souls) "that worketh in us both to *will* and to *do* of his good pleasure." So then, neither for ourselves nor for our service need we be burdened. This is his message to us: "In nothing be anxious (new edition), but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus."

OUR WORK AND OUR STRENGTH.

WE are anxious to *spread* the knowledge of God. This is *our work*, the end to which Christian exertion is chiefly directed; but before we can pursue it to any true result, God must also work a work within us, upon the deepening of which the extension of Christ's kingdom naturally inevitably follows. For they who are rooted in the Lord will in him bud and blossom, and fill the face of the earth with fruit. All who have ever been strong for God have been strong *in him*, and have known, too, as Samson did, where the secret of their strength lay,—in a dependence out of which they would have been consciously weak. The Church has always borne witness to this truth, and the prayers and hymns of the generations of its members show that they have seen how it is that dependence which binds to the Lord also strengthens in them.

PATIENCE OF HOPE.

THE FREEDMEN AND EDUCATION.

[BY REV. J. M. BREWSTER.]

At the close of the war in 1865, the work of the American people in behalf of the colored man of the South had, in reality, but just commenced. The great boon of freedom had been secured for him, but he was poor, degraded, and despised. Socially he was at the very foot of the ladder. From that point he must be elevated to intelligent christian citizenship. The task proposed was so great that not a few regarded it beyond the possibility of accomplishment.

Since the close of the war nearly seventeen years have passed, and what of the work and its progress? To this question, the writer proposes a suggestive rather than an exhaustive answer; and he is under the necessity of relying, in part, upon the statements of one who has given much attention to the subject.*

At the close of the war the Freedmen's Bureau was in existence, and continued to be for three or four years. Its work, however, was restricted and indirect. The public school system of the several states of the South which went into operation some twelve years since, has done something, but it has been altogether inadequate to do the work demanded. The best educational help which the colored people have had is unquestionably that which has come through the christian philanthropy of the North, and which has made itself felt in the establishment of schools of a higher grade and character at various prominent and influential points. There are more than fifty of such schools, which serve as moral and intellectual light-houses in the surrounding sea of ignorance and darkness. Their average attendance has been more than one hundred. Many of the students have become preachers and teachers, and have thus imparted of the light and knowledge which they have received. The foundations of many of these schools were laid by the teachers who went from the North immediately subsequent to the war.

The leaven, however, has scarcely commenced to work. In the most favored portion of the South, the State of Tennessee, the average length of schools is but sixty-eight days in a year, and the average attendance of colored children is

*Hon. A. W. Tourgee, in *The Congregationalist* of Nov. 30, 1881.

less than one-third of the whole number. It is not probable that more than one-fourth of the colored children in the South have been able to attend school one month, or its equivalent, in a year, since 1865. It is probable that ten per cent. of the entire race can now read and write. But as much as this statement tells of the ignorance of the freedmen, yet the advancement made has been more than the enemies of this people expected, or their friends could have reasonably anticipated. By no means the smallest item in the progress made is the fact that the colored people have demonstrated their susceptibility of education and elevation. Not a few who were opposed to their advancement have now become friendly to it.

In spite of all that has been done, the southern portion of our country, including white people as well as colored, is a great stronghold of ignorance. In this fact consists the most threatening danger to the permanence of our institutions. Is it too much to say that the South must be elevated, or that the whole nation must totter and fall? To do the needed work christian philanthropy must still be taxed, and put forth its best efforts. The great demand is for money, teachers, and christian schools. Not the least important of the recommendations of our President in his recent message, is the one urging that the national government do all in its power for the education of those citizens recently in slavery and in that portion of the country impoverished by the war.

It is one of the dearest and most cherished facts in the history of the Free Baptists, that they took a leading part in the great movement which resulted in the abolition of slavery. That was a noble warfare to which Marks, Cheney, Burr, and others, long since gone to their reward, gave some of their best energies. Swift were we as a denomination to send teachers to the colored people, when the way to them was effectually opened. The noble offer of John Storer, which was the foundation stone of the school at Harper's Ferry, the struggles to make that school a fact, its growth and achievements, are things within our recollections, and the contemplation of them are sources of satisfaction. But there is much land still to be possessed. Indeed, the work, as the facts which we have considered have shown, has but just commenced. Considerations presented by patriotism, philanthropy, and Christianity conspire to urge us forward.

REMINISCENCES.

[BY MRS. M. M. H. HILLS.]

(SECOND DECADE OF THE F. B. INDIA MISSION.)

(Continued.)

Rama, the native preacher, was proving an invaluable assistant in the mission. The following letter, written to Dr. Bachelier after his arrival in America, exemplifies the loving, earnest, Christian spirit that ruled the heart of this once degraded heathen :

“BALASORE, Nov. 2 day, 1852 of the Messiah.

“My beloved teacher, Padre Bachelier Sahib and mem Sahib, Rama and his wife, two persons, send loving salutations.

“We heard with great sorrow of the death of your dear Kate in England. Let what will come, the Lord’s will be done. It is written in the Bible, ‘All things work together for good.’ From the time you left Balasore, through the Lord’s mercy this little church has been gradually increasing. Four Khund children, with two others, have been baptized. . . . Several others are troubled concerning their sins. Among these are Nanda, Dahora, Ganga, and Brunda — all large Khund boys, but only Nanda is prepared for baptism. At this present time the people in the bazar are considering much about Christianity. Around Jellasore the Lord’s kingdom is increasing. Three persons have been received into that church.

“You have seen the degradation of this country and gone away ; therefore make it known to your countrymen. I desire that you may speedily return, bringing many missionaries with you. To the multitudes of brethren and sisters in your country, please make known my loving salutations, especially to the brother ministers make known unworthy Rama’s salutations. O, my beloved brethren, you have the Bible in your hands, what can I write more than is contained in that ? Whatever labor you bestow on this country, speedily, that will prosper. But Satan stirs up his servants and says, ‘Behold, one missionary has come and one has gone away !’ Thus the hopes of the people are destroyed. I have one request to make, that to Mr. and Mrs. Noyes, two persons, Mr. and Mrs. Dow, two persons, you will make known my loving salutations.”

Considering the vastness of the work on the hands of our missionaries, it would be strange if their hearts were not sometimes weighed down by the tardiness of the churches in sending them helpers. Said Mr. Phillips, in an appeal in the *Morning Star*, written in the summer of 1852: "To this mission has been assigned a field containing 2,000,000 of souls, and although it has been more than sixteen years in operation, it has seldom employed more than two missionaries at a time, able to preach in the native language. You exclaim, 'What are these among so many?' Very little, indeed. Still, under the divine blessing the good work advances, even here. O! could I utter one groan, one awful groan, equal to the present and prospective wants of these 2,000,000 souls, it should reach across the Atlantic wave, and rouse to effort every inactive member of our beloved Zion; and my cry should be, 'Come over and help us!'"

Miss Crawford, in writing of the needs of the mission, said: "We devour with eagerness the *Stars* we receive, and joy as much in the prosperity of the churches at home as though we were with you. We mourn, too, when Zion mourns. My heart was moved on reading an extract from a letter from a western sister, and my first impression was to write to Brother Hutchins to take \$20 from my salary and apply it to the Home Mission cause. But on looking about me I saw our unfinished chapel we so much needed.* We cannot meet in a grove or in a barn, as the people in the west can. Should we attempt such a thing our work would soon be done. I looked at our school-building, for which we are still in debt, and then at the multitudes of children who have no schools, and I said, 'Let every cent come to India that can come.' You have most interesting fields of labor at home, and many calls to exercise your benevolence, and these fields are near you. Emigrants come to your villages and to your own doors. They must be seen, and many Christians will labor for their benefit. But alas! alas! how few eyes of pity look upon poor idolatrous India! Europeans come here to fill their coffers with gold, that they may return home and spend their days in ease. . . . But I digress. I was speaking of funds. After deciding to let the \$20 come here, I read in

* This chapel, built of brick, was commenced by Dr. Bachelier after the arrival of the Khund children.

the report of the Holland Purchase Yearly Meeting that Chautauqua Quarterly Meeting during the past year had contributed \$28.86 for missions! Am I mistaken? I threw aside the paper, knelt down, and, weeping, prayed for my dear Chautauqua friends. I know not how much the Yearly Meeting has contributed, but if less than \$200, send me so much less.* I am sometimes tempted to wish that I could be coined into golden dollars, and put into the treasury of the Lord. Though not very weighty, I might probably do more good in that way than in any other. I would not consent to have my soul converted into the perishable, for that was redeemed with a priceless offering."

The Home Committee had not been deaf to the cries from the foreign field, neither had they been idle. Rev. Burleigh B. Smith, of Sandwich, N. H., with his wife, Dorcas, daughter of Rev. M. Folsom, of Canada East, embarked for India Aug. 14, 1852, in the "Rose Standish." Several friends of the mission — among them Dr. Bachelier — accompanied them about thirteen miles, and returned in the steamer which towed the ship out to sea.

AFRICA—OUR OBJECTIVE POINT.

[BY REV. A. H. MORRELL.]

STORER COLLEGE is contributing her part to the general interest of missions in foreign lands, as well as at home.

It holds mission concerts in which information in regard to foreign fields is given to the students and all who attend them. Collections are taken, and a regular system for raising funds for all our benevolent work employed. As many as fifty dollars in one year have been cast into the treasury of the Lord by such means.

Our institution also shares the honor and the joy of having one student who went to Africa as a missionary. Mrs. Kemp was the wife of Rev. Mr. Kemp, of North Carolina, a student and graduate of Lincoln University, Pennsylvania.

† That school did not admit girls, hence Mrs. Kemp came to ours. She was one of our best — studious, earnest, modest, and truly Christian. We were deeply interested in her improvement, and in her plans for her future work in Africa.

*The Holland Purchase Y. M. was to pay \$200 of Miss Crawford's salary.

In February, 1880, Mr. and Mrs. Kemp sailed for Africa, to labor in the Mendi Mission, at the Cape of Good Hope. They reached their place of destination in safety. But soon after, in the midst of bright hopes, cherished both by themselves and many others, friends and patrons of this mission, they both fell victims to the malarial fever of that climate; Mr. Kemp first, his wife only a few weeks later.

Sad and dark as was this early setting of their sun, yet God is raising up others to fill their places, and persons are already appointed, to go in due time.

Now, Storer College is destined to accomplish a grand work for Africa. Our denomination has this heaven-appointed method by which to reach the far-off land. But it may not *just now* be the time for *sending* men and women to Africa to establish Free Baptist missions. Still, *it is the time* to be making *preparations* for such an advance of our working forces upon the powers of darkness. Not long hence we *shall have men and women well qualified for such work from our school at Harper's Ferry, and elsewhere.*

AN OPEN LETTER TO FREE BAPTIST WOMEN.

DEAR SISTERS: The Free Baptist Woman's Missionary Society has closed the eighth year of its existence. In reviewing the past we feel that we have great reason to thank God for his abundant blessings. We have not labored in vain. In the far-off field of our Foreign Mission, there are women and children who bless God, and thank us for the light of the Gospel that is illumining their homes, bringing hope and joy to their hearts, and giving promise of the redemption of the land from the blighting curse of idolatry. In our own land, it has been our happy privilege to help in a most beneficent work — a work that will tell in the history of our country, not only in the welfare of the oppressed race for which we have labored, but in the good of all classes.

This divine blessing comes to us with the force of a command for greater efforts and wider work in the future. If God has so blessed the feeble and timid efforts of a few, what will He not do for us when we unite our efforts, and work with all our strength?

Dear sisters, it is no longer a question whether woman has a work in the church. It is a fact proved, that she is a mighty power, and God is calling on her to consecrate this power to his service. The first commission to publish the glorious tidings of a risen Saviour was given to women. They were commanded to go and tell the *eleven*. It may be a part of woman's work in this generation to stir the memory and quicken the zeal of our brethren. While we look to them for the help that stronger arms and sterner souls should extend, let us work by their sides with a fervent joy, and a patient diligence that shall cheer and strengthen them. While we share in every good work that they undertake, doing our part faithfully, let us remember our Woman's Work for Women, and, thanking God for the blessings which come to us through the Gospel, let us prove our gratitude by doing something to help our down-trodden and benighted sisters who are looking to us with beseeching eyes for the bread of life — begging for even the crumbs that fall from our loaded tables.

The great work that is being done by our sisters of other denominations ought to shame our indifference and quicken our zeal. What has Christ done for them more than for us, that they respond so quickly to his call, while we loiter and refuse to take up our part of the work. We are all too familiar with the cry that we are a weak and poor denomination, that not much can be expected of us. It is true that we are small when compared with some of the large denominations, but as individuals we are neither poor nor weak. God has given us our share of wealth and power ; and He will not hold us accountable as a denomination, nor as churches, but as *individuals*.

At the commencement of this year I appeal to you, my sisters, you whom Christ has bought with his own blood, that you do more than you have been doing. Let there be organization everywhere that will secure constant and systematic giving, and let there be deep pondering on the question of individual duty. We want not only money, we want missionaries filled with the Spirit of Jesus. Who will go for us ?

It may be that you who read this feel that you alone, in your church, have an interest in this work; you would gladly do, if the way was opened. I beseech you, go to work, and open a way for yourself and others. Others may be waiting as you are. Find them out, and unite with them; or, if there are no others, *do your part* alone.

The wants of the world press on us. The cries of the perishing come to us over the sea, and in our own land there are appeals for help that ought to move our hearts. If every Free Baptist woman would put into the treasury of the Woman's Missionary Society the little sum of two cents a week — a sum that thousands waste carelessly — a sum that few would miss — we might do a work that would give joy in heaven. Who will say she will surely do her part in this good work?

Mrs. V. G. RAMSEY.

Home Secretary of the Free Baptist Woman's Missionary Society.

CORRESPONDENCE.

[FROM MISS IDA PHILLIPS.]

HINDU WEDDINGS.

SINCE I cannot tell you of much work that the children are doing, shall I tell you how they are married?

First of all you must know that the whole affair, selecting of the bride, making of engagement, and all, devolves upon the parents of the young folks,—in fact, it often happens that the bride and groom never see one another until the wedding-day. Some family friend of the groom's is engaged to go and seek a bride. The great requisite is that she be of the same caste as the groom. Money matters will not be closely looked into, if the child is pretty and highly connected. Nowadays people are beginning to look for educated brides, educated,—that is those who can read and write. The friend having made his selection, the fathers of the children meet and discuss the matter. A diviner is called, who pretends to be able to tell whether or no the gods decree that the two shall be united. If everything is propitious they proceed with the engagement as follows: The groom's father takes a present of sweetmeats and various other dainties to the bride's father. Several friends are invited to share the treat and be witnesses to the agreement. The price to be paid for the bride is a very important matter which is settled at this time, and half of it paid; the remainder is retained until the buyer takes full possession, as it were. The price varies, according to the circumstances, from 50 rupees (\$25), to 300 rupees (\$150), or more. All preliminaries being favorably settled, the wedding-day is fixed, which may be a month or two, or even a year distant, as the parents decide. Not even after all this is accom-

plished are the children necessarily made acquainted with one another, and everything goes on as before until the time for the marriage arrives. On the day before the *great* day the entire wedding suit, including jewelry, of both bride and groom, is placed in wicker-work trays and placed before the presiding deity of their respective villages. The clothes having been consecrated, a number of the groom's friends, attended by a band of musicians, repair to his home and formally clothe him in the sacred suit. The bride is also dressed the same evening, but with less ado and ceremony. The next morning a curious ceremony is performed for her. Four arrows are placed in the clay floor of an inner room, in the shape of a square. She having been purified, and had her nails pared and her feet painted to represent red slippers, is again dressed in her wedding suit, and made to sit in the midst of this square quite alone until the groom arrives, which usually is not until evening.

Meanwhile innumerable friends and relatives of her family have assembled at her home, every one of whom is dressed in new clothes, at the expense of her father.

The women all have their finger and toe nails pared, and their feet painted like the bride's. These friends usually gather the day before the wedding, and remain until the bride leaves her home, which may not be for six days after she is married. These days are filled with feasting and pleasure of all sorts. Some time in the afternoon of the wedding-day the groom appears, attended by several friends, a band of music, and borne in an open palanquin by four men. The palanquin is covered with Turkey red and trimmed with gay fringe and tassels. He is brought into the open court of the house, where an elevated platform of earth has been prepared, on which he is seated.

A brahmin now begins to burn incense and butter before him. When this is half done the bride, a trembling little creature, barefooted,—think of it,—dressed in yellow or red, heavily veiled, is brought out of her solitary confinement and seated on the altar opposite her future lord and master. A sad contrast she forms to the happy, intelligent brides which we see at home, beautifully dressed in white, led to the altar by a proud father with as much respect and dignity as if she were the queen of the realm.

Hindus believe in having the knot truly tied, instead of leaving it a mere figure of speech. A water-jar is placed be-

tween the two, their right hands are laid upon it, one upon the other, and tied together by the officiating brahmin, who also binds upon the forearm of the groom and upper arm of the bride a cord of sacred leaves and grasses. This last is to remain for nine days. After various incantations the cord about the hands is cut, the bride is brought and seated by the side of her husband. Again there is burning of incense, incantations, and sounding of the conch-shell. This goes on until the priest considers them thoroughly married. The rest of the day and evening is spent in feasting and idling about.

The groom usually remains at the home of the bride three days after this. For each of these days some ceremony is appointed; on the third all the women of the village are treated to rice-cakes. Little shells, called cowries, and used here for the fractions of their lowest coin—one third of a pice—are buried in the four corners of the altar; flowers are strewn over it and incense burned to it. On the fourth day the bride is supposed to belong completely to her husband's family, and in token of this she burns incense to his departed ancestors. On that day, also, she is taken in the gay palanquin with her husband to her new home. If the procession leaves in the evening there is usually a display of fire-works on the way, and torch-bearers to run before. So long as the groom was at the home of the bride he received presents from her friends, but the order is reversed when she goes to his home, and she is now the favored one. The festivities are stopped at the bride's home now and begin at her husband's, his friends remaining with him for the remainder of the seven days. They are all newly clad by his father, and in return they make presents to the bride. On the seventh day the friends disperse, except a single relative of the bride, who remains to take her home.

Early on the morning of the ninth day, before others are about, the bride quietly slips the cord of sacred grass from her arm, and putting it on her husband's, goes out with her father, or whoever may have stayed for her, and starts home; but first she is to break and throw away the earthen water-jar that stands in the door-yard. On the tenth day the groom is once more brought to the bride's home, her father dresses him in new clothes, and on the next day takes him to his home.

This finishes the ceremony for the time being. Except for occasional visits to her husband, the bride remains at her own

home until she is fourteen or fifteen years old, when the same ceremony is again performed, save that the festivities last but three days.

All this ado over a wedding! How do you think it would pass in America? I am afraid that you would hardly find one in a hundred guests who would have the patience to see the happy couple through the mysterious mazes of so long a ceremony. But for one thing we must give the Hindus credit. When they are once married they never think of breaking the contract. I never heard of a broken engagement or a divorce among them.

Surely none of you after this will wonder at the schools being closed if there is a wedding in progress.

To-day the sun has shone beautifully, in spite of the rains, making it a most propitious day for processions. With the wedding drums sounding in my ears I bid you good-bye. Let us hope that our little girls being married may find their lives as happy as the day is bright.

Your sincere friend.

EXTRACT FROM MRS. LAWRENCE'S LETTER TO MRS. LIBBIE
GRIFFIN, AUG. 5.

[She died Sept. 10.]

"The rainy season is about half over now, and the cold season will be here before we hardly know it. We are having lots of rain, I fear too much for rice.

"We expect to go out in the country the middle of November and be gone several months. I am looking forward to it, for it will be a change for us, and I like camping out. We sold about four thousand books the last cold season we were out, and I do hope we can sell as many this year, but I am afraid we shall not, for we expect to go west, and my husband says there are not so many educated people that way.

"My schools are getting on so well, I am just proud of my woman's school and of the school for men. In fact, all are doing splendidly. The money is not thrown away that is spent on them, I assure you. Don't think I mean that they succeed so well because I am such a good manager, but because I have such good teachers. One of my girls' schools I have had to close for a time, on account of the rains.

"Everything goes on here as usual. I believe all the missionaries are quite well."

[FROM A NATIVE TEACHER.]

THROUGH the kindness of the secretary, Mrs. Sprague, of the society in Poland, N. Y., which supports Ambi, a teacher in one of Miss Phillips' schools at Balasore, we are permitted to print the following, which we are sure will be interesting to many readers. If our printer were able to do so, you should have this letter as written in the native language.

"Please to receive my many affectionate salutations. I do not know how you all are at present, but through the mercy of God I think you must be well. Dear friends, through God's great goodness I am well. I hope you will pray for me, that I may walk in the way of the Lord, and faithfully serve him. Thus kindly please to remember me, unworthy though I am.

I am sure you must often have heard of this, our idolatrous country. There are a great many people in this country who worship idols, and many more who, even if they were to hear of the true way of the Lord, would not be inclined to turn from their evil paths. But on account of these things shall we be discouraged? Our loving teacher and precious friend Jesus, has said that his kingdom shall extend throughout all nations. It is my belief that the kingdom of the Lord will come speedily. Every time you pray please to remember this, our wicked country, and beseech the Lord to quickly warn them concerning their sins.

Dear friends, at present I go to teach a Hindu Girls' school. There are twenty-three girls in my school. They are most all poor. Two or three of them are a little better off than the rest. The school is held in the house of a widow. The girls have learned something about God. They have almost learned the Lord's Prayer, and can repeat two or three hymns. They know the Ten Commandments perfectly, beside other things about God and the Bible. Of course this is very little; still, only a little while ago they were quite ignorant of even so much as this of the truth. God be praised that they have been allowed to learn as much as this. You must always pray for these children, that in their hearts they may know the true God and give themselves wholly to him.

May God make you successful in all you do.

Yours faithfully,

AMBI."

BALASORE, August 25.

THE "INCIDENTAL AND LITERATURE FUND."

[BY A MEMBER.]

EVERY age has its peculiar characteristics. The successful worker notes these characteristics and adapts himself to them.

One characteristic of our age is the increased demand for knowledge by an intelligent public. Out of it grows the need of the printed page. The physician must give a reason why he prescribes drugs, or hints at a change in diet and exercise. This demand is met by a large amount of printed medical matter, suited to unprofessional minds. The minister's theories and instructions are not enough, and Biblical textbooks and Sunday-school helps are multiplied indefinitely.

It is not enough now to listen to temperance lectures, filled with heart-rending accounts of the horrors of intemperance. An intelligent people demand to know why they should practice total abstinence instead of moderation, and so, of necessity, scientific and medical knowledge is being brought to bear upon the subject. The Woman's Christian Temperance Union is doing some of its best work in scattering all over our land thousands of printed pages telling us how terrible the evil of intemperance is, whither it tends, and how to meet it. That society knows that "knowledge is power."

So the mission work must depend, at the present time, more upon educating the people as to the character of the work, and how to do it, than upon appeals which stir the sentiments, but do not convince the judgment. What we want to do, my sisters, is to send out through our denomination *tracts*, and *leaflets*, and *helps*, so that an intelligent Christian people may be convinced of the worthiness of our cause, may believe in the management of our society, and may know how to help accomplish the work undertaken by it.

The Board has seen, very indistinctly possibly, this need, and has made provision for it, by creating an "Incidental and Literature Fund." It has thought it not advisable to take money for this object which has been given for direct mission work, but to depend upon voluntary contribution to the fund. Our Christian women can but see the growing demand of the times, and meet this demand by prompt giving in this direction. Let us heed the cry which comes from every quarter, "educate."

DIRECTIONS FOR PAYMENTS.

THE year of the Woman's Missionary Society begins Oct. 1. Remittances for the work abroad are paid three months in advance, and in addition five or six weeks are allowed for the bill of exchange to reach India. So the first payment of the year is sent Nov. 25, to pay the missionaries and teachers for January, February, and March, whose year begins with January. The other remittances are made Feb. 25, for April, May, and June; May 25, for July, August, and September; and Aug. 25, for October, November, and December. In order that there may be money in the treasury for these remittances, each member of an auxiliary, and each contributor, is asked to make her payment for the first quarter of each year on the 1st of October,—that is, in advance,—and each succeeding one on the first of January, April, and July. The treasurers of auxiliaries are requested to endeavor to secure quarterly payments at these dates, and to forward promptly the amount to the treasurer of the Q. M. Society, whose duty it is to remit to the treasurer of the Woman's Missionary Society, at Dover, N. H.

The same rule of prompt payment applies to all contributions for work in the home field, and the same time for sending the money is desirable. The advantages of such an arrangement in a society like ours will commend itself to the judgment of every one. There will be more uniformity in time of sending funds, there will be time to classify the contributions for specific objects, the burden will be lightened for the Treasurer of the Board, who can receipt for large sums to a few individuals easier than to many for small sums coming irregularly, and there will be far less opportunity for an empty treasury.

N. B. Let all who have been making their contributions at the close of the quarter double one of the payments, and thus be brought into the true position. The envelopes prepared by the Society will be very helpful in adopting this system of regular and prompt quarterly payments.

HOLIDAY GIFTS.

WHILE selecting gifts, do not let the various missionary publications be forgotten. We call attention to the follow-

ing books published by Mr. Lothrop, and mentioned in his advertisement for the past year, as especially valuable for this purpose : *History of India* ; *History of Egypt* ; *David Livingstone, His Life, Travels and Adventures* ; *Mrs. Harper's Awakening*, by Pansy ; *Around the World Letters*, by Mrs. W. F. Bainbridge ; and *Around the World Tour of Christian Missions*, by Rev. W. F. Bainbridge, the last two just issued. *Heroines of the Mission Field* is intensely interesting.

If you wish to make some friend glad six times a year, why not send them the MISSIONARY HELPER.

LATEST INFORMATION FROM THE MISSIONARIES. — The cool season, which is always gratefully welcomed, and especially so after such an unusually heated term, has come to refresh the toilers in India. Fever of a malignant form has prevailed to an alarming extent in Midnapore.

Mrs. and Miss Bachelor, Miss Hooper, and Miss Hattie Phillips have spent a few weeks at Darjeeling, among the hills, for much needed rest and refreshment.

Mrs. Phillips and her daughter Nellie had reached Port Said, Egypt, in safety on the 4th of November, and are nearly or quite at their destination. We hope to hear from them soon.

Mr. Lawrence reached New York on the 17th of December, improved in health, and is to go directly to his home in Michigan.

SUBJECTS OF MISSION STUDY.

1882.

JANUARY — India.

FEBRUARY — The Freedmen.

MARCH — Woman's Missionary Societies.

APRIL — Medical Missions.

MAY — Africa.

JUNE — The Indians.

JULY — China.

AUGUST — Japan.

SEPTEMBER — Turkey.

OCTOBER — Syria and Palestine.

NOVEMBER — Home Missions.

DECEMBER — India.

With the opening of this volume of the HELPER a new feature is introduced, and the foregoing subjects for uniform study are presented. The hope is that the readings and studies for each month will be in reference to these subjects.

The plan is that there be the same concentration of our thought in mission work as there has been in Sunday School work since the use of the International Series of Lessons; and, judging from the experience in the use of these Lessons, may we not reasonably expect from its faithful prosecution similar results — that there will be more accurate knowledge of the great field, the world; a deeper interest in its cultivation, more earnest prayers and a greater oneness in them, a broadened vision, and more abundant labor. "In union there is strength," — in union of thought, of sympathy, of prayer. We claim this union for this plan, and so God will lead us in the future to undertake more and more for him year by year.

As each month comes there is suggested for consideration a country with its physical features, its people, its religion, its history, and what is being done for its christianization, or some kindred topic. Let this be in your thoughts, your readings and devotions. See what there is in reference to it in the religious and secular papers and the magazines. Encyclopædias will be fruitful, and maps invaluable. In many ways can the younger friends be enlisted, and especially do we invite their attention to these studies as being rich in information, a field for their best attainments, and which will repay their best efforts.

As will be seen, for January the subject is India, a "broad land," yet becoming more dear to us all; and for February, the Freedmen, that class for which many of our fathers and mothers prayed, and we enter into their labors. Do not be hindered from attempting this method of regular study by seeming difficulties. They will disappear before a determined purpose. Improve upon the plan, which is merely suggestive. Put labor, thought, faith, yourself into the work, and let us all try to reach our ideal. We suggest as a Scripture reading for the first topic the 11th chapter of Isaiah, and as helps in preparing papers, among others which you may have at hand:

Encyclopædia Britannica; *History of India*, published by D. Lothrop; *Gems of India*, by Mrs. E. J. Humphreys; *Life by the Ganges*, by Mrs. Mullen; *A Wreath of Indian Stories*, by A. L. O. E.; *The Gospel in All Lands*, No. 4, Vol. 2; *Around the World Tour of Christian Missions*, by Rev. W. F. Bainbridge; and *Missions and Science*.

For the history of Free Baptist Missions, the annual reports of the F. W. B. Foreign Mission Society; the *Centennial Record*; and *Reminiscences*, by Mrs. Hills, in past volumes of the HELPER; the *Indian Report*, printed at Midnapore.

For February Scripture reading, portions of the 58th chapter of Isaiah, and for books of reference, *Greeley's American Conflict*; *Wilson's Rise and Fall of the Slave Power*; *Uncle Tom's Cabin*: Volumes of the *American Missionary*, published at 56 Reade St., New York; Hon. A. W. Tourjee, in *Congregationalist*, Nov. 20; Files of the *Morning Star*; and *Reports of the Free Baptist Home Missionary Society*, and the *Centennial Record*. In the Bureau of Exchange are several papers, which, if borrowed should be promptly returned. On Harper's Ferry are four: *An Outline History; Founding of Storer College; Growth and Progress of the Work*; and a *Plea for Harper's Ferry*. Postage one cent.

Topics for papers: Slavery, its introduction into America and its history, embracing stages of the war: Emancipation Proclamation; Early agencies employed for elevating the Freedmen; Present condition of the work among them: Relation of the school at Harper's Ferry to the evangelization of Africa; Brief History of Storer College; The Cairo Mission.

When and where was slavery introduced into our country?

In what portion of our country did slavery most extensively exist?

What was the condition of the slaves?

What rendered slavery profitable? (Give the history of the cotton gin.)

Relate the history of John Brown.

Give a sentence from the Emancipation Proclamation?

Who was John Storer, and what did he do for the freedmen?

Who were among the earliest and most noteworthy friends of the slave?

Give some incidents of the desire for education on the part of the freedmen.

WORDS FROM HOME WORKERS.

MAINE.

The first annual meeting of Bowdoinham Ridge Auxiliary was held Sunday evening, Nov. 6. The President, Mrs. Wm. H. Given, presided. The Secretary read her report for the year. Mrs. Jack, of Litchfield Auxiliary, favored us with an excellent essay on Missions, which was followed by an interesting dialogue presented by eight young ladies. There were select readings by Miss Gould and Miss Thomas.

A "short sermon," by Achsah Card, a little lady, procured a generous collection. The exercises were interspersed with good music, and the meeting proved interesting and entertaining.

We have forty-two members and ten subscribers for the HELPER; and altogether feel encouraged to press on to higher usefulness, ever praying for the blessing of the Father.

A. M. WHITE, *Secretary*.

Under date of Nov. 12, Mrs. Ramsey writes: "I returned home yesterday, having been gone eighteen days. I attended the Cumberland, the Otisfield, and the Parsonsfield Q. Ms., and organized two Q. M. Societies, also some auxiliaries. I found my way opened before me,

and felt an assurance of divine guidance and protection to a degree I never felt before. I found in some places the *HELPER* was quite unknown. O, how much there is to be done, and the laborers are so few!

"We have decided to take Miss Mary Bachelor to support in this district. This will require of us \$100 more than we have been contributing."

Later, she says, "My soul is burdened with the wants and woes of those that are perishing without Christ. I feel a sense of shame as I read the Bible, shame that with this precious book in my hands always I have done no more to reveal its truths to others. The Lord help us to double our diligence."

VERMONT.

CORRECTION. The secretary of the Stafford Q. M. is Mrs. Orvis S. Tracy, instead of Mrs. B. F. Jefferson.

RHODE ISLAND.

A meeting of the women of the Rhode Island District, which is composed of the R. I. Association and the Western R. I. Quarterly Meeting, was held at the Roger Williams Church, Providence, Nov. 2, 1881. This meeting was called to listen to the report of a committee, appointed at a previous meeting, to present some plan for organization, the work of the district up to this time having been carried forward without organization. The committee reported through the Chairman, Mrs. Brewster, recommending an organization, and presenting the form for a constitution, which, with some amendments, was adopted. This constitution provides that the organization shall be known as the Woman's Missionary Society of the R. I. District; that its object shall be to work in connection with the Woman's Missionary Society of the Free Baptist denomination; that its membership shall include the Auxiliary Societies in the district, and any woman who shall pay into the treasury two cents a week; its officers shall be a president, a vice-president from each church, a corresponding and a recording secretary, a treasurer, and an executive committee composed of the president, secretaries, treasurer, and one representative of each auxiliary, each band, and also one lady from each church where there is no auxiliary or band. It also provides that all money raised in the district be sent to its treasurer, and that the annual meeting be held in October. The following resolution was adopted:

Resolved, That this Society assume the special work which is now being supported by its auxiliaries and bands, such as zenana teachers, shares in the salary of the children's missionary, scholarships, etc., and the money contributed for these objects be sent to the treasurer of this organization.

At the close of the afternoon session a collation was served by the ladies of the church. In the evening the meeting was addressed by Miss M. A. Butler, of Boston. The subject was Mexico, and for an hour the speaker held the closest attention of the audience as she told of the needs of the country, and related many incidents of personal experience. A.

NEW YORK.

Mrs. Arnold Sprague, of Poland, N. Y., writes: We have a society here of twenty-five members, take twenty-one *HELPERS*, and have raised since the first of Jan. \$31.22. We hold public meetings quarterly. We have adopted one of Ida Phillips' teachers, and expect to continue her support.

OHIO.

An Auxiliary was organized at the Second Rutland church, Aug. 21, with five members, four of which were the officers: Eliza Winn, President; Esther Chase, Vice-President; Angie Grimes, Secretary and Treasurer, and Malvina Chase, agent for the HELPER. At the next meeting four others joined this quintette of persevering interested ones, and on Sunday, Oct. 16, these workers presented an attractive programme of exercises, which included two interesting essays, "Let us do what we can," and "The use of Things." The good pastor encouraged them, and four more were ready to cast in their help, and fourteen became honorary members.

IOWA.

A pleasant feature of the concert given by the band at Waterloo, Iowa, was a song, "God loveth a Cheerful Giver," during the singing of which four little girls passed down the aisles with baskets for the collection, and were encouraged with the amount of \$5.20. This society does not grow weary in well doing.

CANADA.

Mrs. Samuel Williams, of St. Thomas, writes to Mrs. Libbie Griffin for help to organize missionary societies in that section. She knows of but one organization, that at Zora. Earnest ones here and there are longing to do more for God and the degraded ones in foreign lands. She pleads for some one to come and go from church to church, and she promises to go with them and do all she can, and those who know her know she can do much. She wants all the helps and suggestions she can get. Who will heed this cry: "Come over and help us"? Such seed-sowing will yield a rich harvest of prayers and sympathy and money, and with God's blessing there may be raised up needed men and women for the precious work here and in India.

KANSAS.

From a report of Rev. O. T. Clark, the husband of Mrs. C. A. Clark, made to the Norton County Q. M., we gather the following facts: Previous to October 1st he had received during the year, from various sections of the denomination, money, clothing and books, for the benefit of the cause in that Q. M., to the amount of \$984.45. The clothing and books were valued at \$810.00, and were faithfully distributed. Of \$174.45 received in cash, \$35.59 was paid for freight—a little more than was sent him for that purpose. The remainder was devoted in aid of the churches and the causes for which it was contributed. Less than \$40 was applied to his own salary. In addition he acknowledges the receipt of \$20.38 collected at the recent anniversaries at Lawrence, Mass.

During the year Mr. Clark has traveled 1,280 miles, preached eighty-eight sermons, held meetings, baptized several, and organized one church.

Mrs. Clark's health is such, resulting from continuous life in a "dug-out," that they dare not run the risk of another winter in such a dwelling, and are, therefore, building a house, daring not to count the cost.

NEW AUXILIARIES.

Cheshire, Ohio,	Secretaries.
Harrison, Me.,	Miss A. M. ROUSH.
Greene, Me.,	_____

NEW Q. M. SOCIETIES.

Otisfield, Me.,	Secretaries.
Cumberland, Me.,	MRS. LAURA R. BARROWS, E. Otisfield.
	MRS. EMILY GUPPILL, Cornish.

Will not our agents and friends do their utmost in the coming weeks to secure subscriptions? Shall not every one have an invitation to subscribe?

Especial attention is called to the offer of Mr. Lothrop on the enclosed leaflet. It will give cheer to the home, and a good book for the Sunday School library.

The "Dialogue on India" will be printed as a leaflet by permission of the Editor of *Gospel in all Lands*, from which it is taken. Price 2 cents.

" MISSIONS AND SCIENCE."

THE work of Protestant Christian missionaries has been varied and extensive. While they have had the conversion of the heathen for their primary object, they have incidentally made large contributions to the advancement of science. Some one who knew whereof he affirmed has well said: "There is no class of men, whether viewed as scholars or philanthropists, who have earned a higher reputation. Their contributions to history, to ethnology, to philology, to geography, and to religious literature form an enduring monument to their fame." In accordance with this statement, and at the same time giving it the fullest development, we gladly welcome the appearance of a volume bearing the above title, or *The Ely Volume*. It is an octavo of 532 pages, and has sixty-one illustrations. Its mechanical appearance is excellent. The idea of the work originated with the late Hon. Alfred B. Ely, who made provision for its publication, and thus showed his love for missions. The preparation of it was undertaken some years since by another hand, but the product as it now appears is the work of Rev. Dr. Laurie, of Providence, and formerly a missionary of the American Board, to Persia. Ripe scholarship is everywhere evinced; and though the subject matter pertains largely to the work of the American Board under whose auspices it is published, it is well-nigh a cyclopædia of missionary efforts and their wonderful results. It occupies a place filled by no other volume. It is thus indispensable to all who would thoroughly comprehend the great missionary movement of our age. Its price is \$2.50, and it is for sale by C. N. Chapin, No. 1 Somerset St., Boston; the Congregational Publishing Society, Boston; and A. D. F. Randolph & Co., New York. It will be sent postpaid.

The Gospel in all Lands is the only weekly missionary publication. Six cents a week. \$2.00 a year. Eugene R. Smith, Publisher, 74 Bible House, New York.

Children's Niche.

THE TWO MITES.



SUCH a funny thing is told to me,
 And now I tell to you,
 What a child as poor as poor can
 be,
 For the missions tried to do.
 The story of the widow's *mite*
 Had taught this lesson good:
 Each gift is blessed in the dear
 Lord's sight
 When we have done what we
 could.

Next Sabbath day said the little child,
 "I've dot *two mite* for you."
 "Two mite!" the teacher said, and smiled,
 "What with them can I do?"
 "I've brought my own two mite," she said,
 "My *contybutiun* these;

You said, you know, that with *two mite*
 The dear Lord once was pleased!"

Hushed was the rising merriment;
 The two mite soon were sold;
 Freely for them the rich ones spent
 Their silver and their gold.

Ah! how they raised and raised the price,
 All for the mission store!
 So big a price for two small mite
 Was never paid before!

Thus, sure enough, the gift was blessed,
 The giver's heart made glad;
 And so grew "more than all the rest,"
 That poor child's "all she had."

— *Selected.*

A MISSIONARY DIALOGUE ON INDIA.

BY SOPHIE S. SMITH.

ANNIE. I have some very pleasant news for you, sister.

MARY. Pray, what is it?

ANNIE. I met Miss Bliss on the street to-day, and she has promised to come over this afternoon and stay to tea.

MARY. That will be delightful! How long has she been home?

ANNIE. One week. I hear some one at the bell now; I hope it is she.

(*Enter Miss Bliss.*)

MARY. Dear Miss Bliss; I am very glad to see you. We were just speaking of you.

MISS BLISS. And I am very glad to be here again, and to see your familiar faces once more. It seems like home.

ANNIE. Remove your hat, and when you get rested, we want you to tell us something about India, and what you saw and heard there.

MISS BLISS. To tell you all I saw and heard would fill a book, and exhaust me to repeat; but I will endeavor to satisfy your curiosity in a measure. I suppose you know where India is?

MARY. It is a peninsula in southern Asia.

MISS BLISS. And extends from the Himalayas southward to the Indian Ocean; and from the sacred river Indus eastward to the Ganges.

ANNIE. Is it a very large country?

MISS BLISS. It is not quite half the size of the United States and Territories, and yet so thickly populated that it contains five times the number of people, or 240 millions.

MARY. Is not India a very old country?

MISS BLISS. Yes; as far back as the time of Solomon its trade with Egypt and Palestine had been established. It was carried on by traveling merchants, and to protect them Solomon built the city of Tadmor in the wilderness, on the caravan track between India and Jerusalem. From that time to the present its beautiful shawls, fine muslins, costly silks, and precious stones have been known and sought after by all civilized nations.

ANNIE. Was not Columbus on his way to India when he discovered America?

MISS BLISS. Yes: he was in search of a short ocean route to that country; and believing that he had reached it, he named the first land he discovered, West Indies.

MARY. Does not India now belong to the English?

MISS BLISS. All but a small portion. For several hundred years the country has been governed by foreign rulers, and has passed through many changes. The Hindus originally came from Central Asia, and settled in India. They were a highly polished and civilized nation, and became very prosperous. About one thousand years after Christ the Mohammedans invaded the country and became its rulers; and as they were deceitful and cruel, there was almost constant warfare. About the middle of the eighteenth century Europe turned its attention to India. One portion after another was acquired, until now nearly all of the vast country is under the control of Great Britain.

ANNIE. I suppose one sees much there now to remind them of Europe and America.

MISS BLISS. Yes; there are quite a number of European residents who do business there, besides the government officials; and the large stores, fine dwellings, street-cars, letter-carriers, and policemen all appear quite homelike to people from Europe and America.

MARY. Is the climate very hot?

MISS BLISS. During April, May, and June it is so hot that it is not safe for persons to go out in the middle of the day. Those who can, keep in the house, and close all the doors and windows, except a few in the direction of the wind. These are covered with matting which is kept constantly wet, and which cools the heated air as it passes into the house.

MARY. Doesn't it remain hot all the time?

MISS BLISS. No; but it is usually warm enough to make fires unnecessary. Some of the natives have never seen nor even heard of a stove. The cool season begins in November, for which Europeans are very grateful, though the natives think it very cold.

ANNIE. What kind of houses do they live in?

MISS BLISS. The Europeans build their houses one story high, with thick walls of brick, plastered inside and outside, with generally a covered verandah all around, to keep out the sun. The rooms are large, with hard, polished floors, and have a cool, comfortable look in that hot climate. The natives live in low huts, with mud walls, no windows, and but one door.

ANNIE. How do the natives dress?

MISS BLISS. Very simply. The women wear a strip of cloth seven or eight yards long, wound round in such a manner that it keeps in place without hooks, strings, buttons, or pins; and some of them a tight, short-sleeved jacket. The men dress very similar, except a second piece of cloth which is thrown over the shoulder, and a turban on the head. The women wear no head-dress but ornaments.

MARY. Do they always wear the same style of dress?

MISS BLISS. Yes; and have for two thousand years and more. Their fashions never change, and custom is so binding with them that they consider it a sin to do anything in a different way from which their forefathers did it.

ANNIE. I suppose such a custom would make things easier for us, but it would not be best.

MISS BLISS. No; there is no progress without change: and it is far better to take the change with all its inconvenience, and to adopt new ideas and improved methods, provided they are just and true, than to cling to the old ways of our forefathers.

MARY. How are children treated in India?

MISS BLISS. Not very kindly, if viewed from our standpoint of good treatment. Boy babies are always welcome, but girls are despised; and many a little one has been left to die by its parents who did not wish the trouble and expense of providing for it. But whether girl or boy, their life is not very pleasant. They have no soft beds, but only a cot with hard ropes to lie on; and no fine baby-clothes, but only an old piece of cloth to wrap around the little body. When a child falls sick it is neglected, and sometimes the mother won't even touch it, because it is so much trouble. Many of them are half starved, and very early in life they are sent out to earn their own living.

MARY. I suppose in a country where they have such dreadful customs there must be idolatry.

MISS BLISS. Yes; India is a land of idols, there being no less than 330,000,000 gods, who are each worshiped on particular occasions, and for special purposes. The three great or chief gods are Brahma the creator, Vishnu the preserver, and Siva the destroyer. Vishnu is regarded as the most friendly, and is worshiped chiefly, under different names.

ANNIE. Have they not a god they call Juggernaut?

MISS BLISS. That is one of the characters under which Vishnu is worshiped, and there are some very fine temples erected to this god in different places. No less than 20,000 priest and priestesses wait upon him, bring him food, bathe, wash and dress him; and on festival occasions he is dressed in silk and gold, placed in a car which is only used for that purpose, and drawn through the streets,

followed by priests chanting songs, and crowds of men, women and children, dancing and shouting.

ANNIE. It seems hard to believe that any people can be so ignorant and superstitious.

MISS BLISS. It was not always so with them. When the Hindus first settled in India they worshiped one God, and had their own sacred writings called the *Vedas*, which they studied and taught. Afterward they began to worship God through symbols and images, and gradually their religion degenerated into idolatry, and they forsook the worship of the true God.

MARY. Has the Gospel done nothing for these people?

MISS BLISS. Very much. Caste lines are becoming relaxed, widows no longer burn themselves with their dead husbands to gain heaven, and children are very rarely sacrificed to appease the angry gods. There is a Christian church and school in almost every town, and places of prayer and Bible teachers through all the smaller villages.

ANNIE. How long have the missionaries been at work there?

MISS BLISS. Nearly ninety years ago India was first opened to missions, but for twenty years little was done, and few converts made. Now there are over 600 missionaries at work among the Hindus, and over 100,000 are communicants of the Christian church, nearly a half-million having been converted during that time.

MARY. That seems to be a large number, and yet it is not so great when compared with a population of 240,000,000.

MISS BLISS. But you must remember that it is a difficult thing to christianize a country like India, where twenty-five different languages are spoken, and the people have such an elaborate and long established religion. It is a rich field, and much has been done within the last ten years. We pray that the harvest may increase with each succeeding year, until every one has been gathered in.

MISSIONARY SCRAP-BOOKS.—One's inventive genius is valuable even in missionary work. Miss Coles, in the *Helping Hand*, says: "These scrap-books are very simply made. I use half-sheets of writing paper (unruled is preferable). These are tied together with a ribbon, and separated at the meetings. One leaf is given to each boy and girl selected to read aloud from them to the meeting.

I paste on each leaflet printed missionary items of interest, or stories of missionary life, customs of people in mission lands, their products, descriptions of the people themselves, etc., and, indeed, whatever I believe will increase the interest of the young people in work for missions. I also illustrate each with an appropriate picture. I have urged the band to prepare its own scrap-book, but thus far I have prepared them alone. Their contents suit the ages of the members of our band (from five to fifteen years of age), a portion for each.

I always find plenty of material to select from, because I am using my 'missionary spectacles,' even when I take up the daily newspapers."

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society,

FROM OCT. 1, 1881, TO DEC. 1, 1881.

MAINE.

Atkinson, Auxiliary, for Anjanee..	\$3 00	Sangerville, First Church, for Anjanee.....	1 55
Athens, Aux., \$2.00 of it from Mrs. K. Leonard; \$1.00 for H. M.; \$1.00 for F. M.; \$15.00 of it for Luchini; all to constitute Mrs. L. B. Taylor a life member.....	19 50	Sebec Q. M., collection for Anthony Hall.....	18 10
Augusta, Aux., \$5.00 for Emeline; \$10.00 for Anthony Hall.....	15 00	Springfield, Q. M., Auxiliary....	5 00
Bangor, Auxiliary.....	5 00	Veazie, Mrs. A. W. Reed, for F. M.....	1 00
Bowdoinham Ridge, Aux., for Miss Mary Bachelor's salary.	11 00	West Falmouth, Aux., for F. M..	5 00
Charleston, Aux., for Anjanee. .	75	West Bowdoin, Auxiliary, for zennana teacher.....	12 00
Corinna, Mrs. E. L. Tasker, \$1.00, Mrs. Jenkins, 50 cents.....	1 50	West Bowdoin, "Mite Gatherers," for Miss I. Phillips' salary....	5 00
Danforth, Mrs. J. W. Carr.....	1 00	West Lebanon, Q. M., collection.	6 23
Dexter, Mrs. Clough.....	25	Of the Maine contributions Mrs. E. D. Wade sent \$100.00 with instruction to make the following L. Ms.: Mrs. B. S. Gerry, Sangerville, Me.; Mrs. C. Harding, Ellsworth, Me.; Mrs. F. A. Palmer, Boothbay, Me.; Mrs. Thomas Kinney, Charleston, Me.; Mrs. E. G. Eastman, Rockland, Me.	
Dover, Mrs. E. D. Wade, for Anjanee.....	1 00		
Dover and Foxcroft, Auxiliary, for general work.....	10 32		
East Dixfield, Auxiliary, one-half each H. M. and F. M.	7 48		
East Parsonsfield, Aux., for Mrs. Bachelor's work \$3.00; for Incidental and Literary Fund 10 cents.....	3 10		
Ellsworth, Auxiliary, for support of Carrie.....	6 25		
Exeter, Q. M., Mrs. Clark, 25 cents, Mrs. Lambert, 52 cents	77		
Garland, Auxiliary.....	3 00		
Kenduskeag, Mrs. Banks, \$1.00, Mrs. Page, 25 cents.....	1 25		
Lewiston, Auxiliary, Pine St., for support of Minnie Brackett, and balance on life membership of Mrs. Brackett.....	12 00		
Newport.....	2 50		
New Portland, Auxiliary, First Church, for F. M.....	3 51		
Penobscot, Y. M., collection for Anthony Hall.....	22 11		
Rockland, Aux., for native teacher. " Miss Bertie Stubbs (four years of age) for heathen children.....	21 65		
Saco, Aux., for native teacher with Mrs. J. L. Phillips.....	12 00		

NEW HAMPSHIRE.

\$218 07

Alton, Mrs. Lucy Y. Thompson, one-half each H. M. and F. M.	2 00
Candia, Miss Lydia Dolber....	1 00
Concord, Auxiliary.....	15 00
Dover, Auxiliary, Washington St. Church.....	7 00
East Tilton, Mrs. M. A. Young, for Miss Brackett's salary...	1 00
Gilford Village, collection for Miss Brackett's salary.....	5 00
Laconia, Auxiliary, extra for Miss Brackett's salary.....	5 00
Loudon, collection for Miss Brackett's salary.....	5 10

\$41 10

VERMONT.

Corinth, Bequest of Miss Augusta B. Dearborn, per Executor C. V. Dearborn, for F. B. School at Harper's Ferry, to be especially appropriated by the W. M. Board.....	50 00
--	-------

St. Johnsbury, Children's Band..	1 25
Strafford, Q. M., collection, one-half each H. M. and F. M....	5 00
South Strafford, Auxiliary, for Harper's Ferry.....	7 00
West Topsham, Auxiliary, for zenana work.....	5 00
	<hr/>
	\$68 25

MASSACHUSETTS.

Abington, Mrs. M. J. Talbot, for Anthony Hall.....	5 00
Abington, Mrs. H. K. Pierce \$2.50 for F. M., and \$2.50 for Incidental and Literary Fund.	5 00
Blackstone, Auxiliary, for Miss Hattie Philli s' support.....	5 00
East Somerville, "Busy Workers," for F. M.....	3 50
East Somerville, Auxiliary.....	19 25
Farnumsville, Church, for Miss Hattie Phillips' support.....	5 00
Lowell, Church, collection.....	15 09
	<hr/>
	\$57 84

RHODE ISLAND.

Auburn, Church, Ladies, for Miss H. Phillips' support.....	3 67
Chepachet, Church, for Miss H. Phillips' salary and work, and to constitute Mrs. A. H. Morrell a life member.....	20 00
Foster, Union Church, for Miss H. Phillips' salary and work, and towards constituting Rev. Mrs. Fenner a life member	10 00
Georgiaville, Ladies, for Miss H. Phillips' support.....	5 00
Greenville, Auxiliary, for Miss H. Phillips' support.....	10 00
North Scituate, Mrs. L. M. Arnold, for Miss H. Phillips' support.....	65
Olneyville, Auxiliary, for Miss H. Phillips' support.....	15 00
North Foster, Church, for Miss H. Phillips' salary and work..	8 96
Olneyville, Auxiliary, on room in Anthony Hall.....	25 00
Pawtucket, Auxiliary, for Miss H. Phillips' support.....	7 50
Providence, Auxiliary, Park St. Church, for Miss H. Phillips' support.....	6 25
Providence, Auxiliary, Greenwich St. Church, for Miss H. Phillips' support.....	6 25
Providence, Auxiliary, Roger Williams Church, for Miss H. Phillips' support.....	13 73

Dover, N. H.

The Bequest of Miss A. B. Dearborn will constitute Mrs. F. P. Eaton and Mrs. A. J. Dutton, of Coriuth, Vt., Life Members of the W. M. Society.

Providence, Young People's Society, Roger Williams Church, for Library in Anthony Hall..	300 00
Providence, Mrs. M. N. Davison, for Incidental Fund.....	1 00
Providence, Mrs. W. B. M. Stillman, Roger Williams Church, for Anthony Hall.....	5 00

\$438 01

CONNECTICUT.

East Killingly, Q. M., collection, for Miss H. Phillips' salary and work.....	6 68
---	------

\$6 68

NEW YORK.

East Poestenkill, Mrs. Mary Hauver, \$5.00; Miss Mary F. Hauver, \$5.00, for Miss Crawford's work.....	10 00
--	-------

\$10 00

WEST VIRGINIA.

Harper's Ferry, Aux., for F. M..	5 00
----------------------------------	------

\$5 00

ILLINOIS.

Lasalle, Mrs. E. L. Black, for F. M.....	5 00
Prairie City, Auxiliary.....	6 40
Prairie City, Mrs. and Miss Record, for Anthony Hall.....	2 00

\$13 40

MICHIGAN.

Van Buren, Q. M. Mis. Soc.....	10 32
--------------------------------	-------

\$10 32

IOWA.

Cherokee, Anna M. Lund.....	2 50
Locomillo, Aid Soc., for F. M....	2 50
Lodomillo, S. S., for F. M....	93
Lodomillo, S. S., for Harper's Ferry	92
Waterloo, W. Miss. Soc.....	17 11

\$23 96

WISCONSIN.

Ft. Atkinson, Mrs. J. H. Webb, \$1.00 F. M.; \$50 H. M.; \$50 Anthony Hall; \$10, Incidental Fund.....	2 10
--	------

\$2 10

PROVINCE OF QUEBEC.

Compton, Aux., for F. M.....	2 00
Stanstead, Aux., for zenana work	3 00

\$5 00

Total..... \$899 63

L. A. DEMERITTE, Treas.,
per M. S. WATERMAN, Assist. Treas.